THE LAMBS GOVERNMENT: TO BE *EXALTED* over all in *Israel*; who is the *Captain* of their Salvation, whose Right alone it is, (in whose mouth is found no guile,) and not any other Birth, Spirit, Man, or Image, whatsoever.

OR, THE

GLORY of the LORD

Risen like devouring Fire, to search out every false Birth, and false Spirit, and to consume Anti-Christ with the Spirit of his mouth, and destroy him by the brightness of his Coming. And this is a *certain Sound* (in season) to *awaken* the *mixt-Multitude* throughout the whole *Host*; and that all may come to the *Tryal*, and search and see, what Spirit and Birth they are of, and in what Spirit and Dominion you *Rule* and *Govern*, (who are *Masters*, *Parents*, and *Governours* of *Families*, throughout all the Tribes of *Israel*, &c.

With an *Exhortation* (from God) that none within the Camp seek to *Physitians* (or things of that kind outward) for any distemper, weakness, sickness, or disease whatsoever, without his leadings and counsel, who leadeth into all truth, *&c.*

Also, That no Babe among them should strive, or study for the comprehending, or attaining the knowledge of the Laws of men, or Nations, to make their defence, *&c.*

With a Dear and Tender Salutation, to the blessed Seed and Children of the everlasting, holy, Covenant of Promise, throughout the whole Creation.

Given forth in the movings (at the commandment) of the Captain of *Israel*. By one that followeth him. WILLIAM BAILY.

Worthy is the Lamb that was slain to receive, power, and riches, and wisdome, and strength, and honour, and glory, and blessing, Rev. 5. 12.

For by him were all things created, that are in Heaven, and in earth, visible & invisible, whether they be Thrones or Dominions, or Principalities, or Powers; all things were created by him, and for him, and he is before all things, and by him all things consist; & he is the Head of the Body the Church, who is the beginning, the first born from the dead, that in all things he might have the preheminence, Col. 1. 16.

LONDON, Printed in the Year 1663.

THE LAMBS GOVERNMENT TO BE Exalted over all in *Israel*.

JEsus Christ the only begotten Son of God, the holy Seed, the Lamb slain from the foundation of the world (that lyes in wickedneſſe) in whoſe mouth guile is not found, whoſe name is called the Word of God, whom all are to hear, whoſe Kingdome is not of this world, whom God the Father hath raiſed from the dead, and appointed heir of all things, and Head over all to his Church, and given him a name above every name, that at his name every knee ſhould bow, of things in Heaven, and things in the Earth; and every tongue confeſſe him to be Lord, to the glory of God the Father; whom he hath given for a Leader and Commander of the people, in whom alone is Redemption, and Salvation, and not in any other. This is the Captain of thy Hoaſt, O *Iſrael*; this is thy King, and Law-giver; thy Judge, and Saviour; and every ſpirit, ſeed, motion, or thought, which is contrary, oppoſeth, or riſeth againſt the life of this pure, righteous, precious ſeed, (whereſoever, or in whomſoever it is, or appeareth) is of Antichriſt; which the Lord God will conſume, by the ſpirit of his mouth, and deſtroy by the brightneſſe of his coming, (without reſpect of perſons): And this hath been the Teſtimony of the Servants of the Lord in Ages paſt; and this hath been, and is our Teſtimony (who are his Servants) unto the world, in this Age; which work he is now cutting ſhort in righteouſneſs, for his Elect Seeds ſake, in whom alone he is well pleaſed, which hath long been pierced, wounded, grieved and oppreſſed, by the contrary ſeed of evil doers; which have alwayes oppoſed,

and exalted it self above all that is called God, and would not that he should reign (who is the Truth, the Resurrection and the Life), whose right alone it is, and for whose sake the Lord God Allmighty will overturn, overturn, overturn, till he possesse it unto the ends of the earth.

And well said the Scripture, that *There are many Antichrists in the world, and many false Prophets shall arise, and shall deceive many; and many shall come and say, I am Christ, whereby many may be deceived*, &c. Now this I do not onely read without in the world, but in the world which is set in mans heart, which hath been deceitful above all things, and desperately wicked; who hath searcht it out to the full? or who knoweth it perfectly? or who hath sought out all its secret Chambers of Imagery? —— Truly, I find but one right seed, right Spirit, Image or birth, which rightly seeth, and rightly judgeth all things, and searcheth out the most deep and hidden things, wayes, forms, shapes, turnings or spirits? It is a noble plant, a noble birth, and there is not a deeper speech then it can understand, nor a form, that it cannot see, to the foundation or through the vail, to the root thereof. It is the Elect which cannot be deceived, neither will it deceive any who joyn to it, believe and trust in it; but its not of this world, neither is its kingdome and glory of this world, but from above, (over it) in the Majesty on high, (from whence it is born) far above the Principalities, and Powers, of the Rulers of the darkness of this world, (the Dominions and glory of which, are but its temptations, to draw from the more noble, into the visible fading glory); Heaven is its Throne, and the Earth its Foot-stool.

Therefore his Followers must be redeemed from the earth, from the world, the glory, the spirit and nature of it within, in which lyeth the ground of temptations, and the deceiveableness of unrighteousness, and the lying wonders, and the many Antichrists, which doth arise in the secret Chambers, against the appearance of this noble Seed, to stand in the room of it, to satisfie the mind, saying, *I am Christ*, to wit, I'le give thee satisfaction, I'le be thy food, thy guide, or leader, *&c.*

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feeding the mind with falſe-hood and vanity, till at laſt it proves a falſe Prophet, which hath deceived, and caſt down many ſtrong men wounded.

Therefore, Hearken O *Iſrael*, to the voyce of the Captain of thy ſalvation, and give not heed to (nor believe) any lying vanity within or without. Neither be thou ſatisfied with a falſe Conception, or falſe birth, a falſe reſt or peace, ſhort of the Election, ſhort of the noble plant of renown, the wholly right ſeed, whoſe Kingdome is not of this world; this is the Heir, againſt which many falſe Prophets and Spirits (Anti-chriſts) have riſen up, to diſpoſſeſſe him of the Inheritance. But all that go, or climb up before him, are Thieves and Robbers: therefore be watchfull and diligent, (for your Adverſary goes about ſeeking whom to devoure) and fear always before the Lord thy God O *Iſrael*; and *believe not every ſpirit, but try the ſpirits, whether they are of God, for there are many falſe ſpirits and falſe births, which are not of God, but of the world*; and the day of tryal is now come, in which things that have been hid ſhall be manifeſt.

There is a ſpirit that can ſatisfie it ſelf, with the profeſſion, likeneſs, or image of the Truth; but its croſs and burden, is the very Truth it ſelf, which doth diſcover it, judge it, and caſt it out: Therefore take heed, and beware of that ſpirit, believe it not, but judge it in every appearance, it is the leaven of the Phariſees, which can never enter (but ſhuts up) the Kingdome of God, with all its Righteouſneſs Comprehenſion and Profeſſion. This ſpirit is without the vail, and cannot ſee the end of thoſe things which God will aboliſh, being ſhut out of the Holieſt of All, in which the ſecrets, and wonderful works of God, are manifeſt to them that fear him; ſo this ſpirit judgeth according to the outward appearance, and not with righteous judgement. This is that Baſtard (or Son of the Bond woman) which ſhall not inherit with the Heir, the Son of the Free-woman. This is a knower of men after the fleſh (the fleſh is the vail) and a reſpecter of perſons, and loveth the praiſe of men, and eſteemeth the rich in this world, more than the poor, whom God hath choſen rich

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in faith, and heirs of his everlasting Kingdom. Therefore beware of it, let it have no place in thy Bosom, or within thy Borders, O *Israel*; for it is abomination unto the Lord thy God, and a great Oppressor and Griever of his seed, and a contemner, and secret despiser of his mean appearances in his babes, and little ones, in, and by whom, he will confound the wisdom and glory of all flesh.

Again, There is a spirit that thinks or conceits better of it self, than of others, because of outward things, which it seems to possesse, or because of the knowledge, experiences, or tryals, which it hath had in dayes past, through the dealings of God in his love to the Seed; and with these things decks it selfe, and through which the heart is lifted up, out of Gods fear, feeding it self with the Manna which corrupteth; this is a disobedient spirit, an imprisoner of the Seed and Life of God in the particular, and an oppressor and wounder of it in the general; and it is a lover of this world secretly in its heart; though it seems to have a beautiful out-side, or covering, the sower of discord lodgeth (as a couched Beast) in its bosome: and the back-biter lyes within its breast, which as Arrows, it will send forth against the upright and simple hearted, which doth discover, see and fathome the ground and foundation thereof; therefore beware of it, judge it, and cast it off for ever, for it is of the old leaven of malice and wickedness. It hath a life in giving heed to reports, (yea false reports) against others, entertaining them, and reporting them, thereby to cover it self as with a garment, that so it might be esteemed and have the preheminence, and that others (whom it pleaseth) may be dis-esteemed, slighted or undervalued. This spirit the Lord God will cast down, and abase unto the nethermost Pit; it is a Robber of God, and a despiser of his neighbour, it is very neer unto the chains of darkness, in them to be reserved, unto the day of great Judgement.

Therefore O *Israel*, follow thou the Lord thy God alone, who discovereth the very secrets of all hearts, and is the searcher, tryer, and finder out of every false spirit, before whose presence, and in whose sight, all things that have been hidden,

den, ſhall be ſought out, evidently ſeen, and made manifeſt unto the ends of the Earth. For the day is come, in which no ſhadow of death, or dark covering, ſhall hide the worker of iniquity and wickedneſſe, though never ſo ſecret. Therefore remember with whom thou haſt to do, (for all things are naked, open and bare, before his pure eyes:) And ſee thou walkeſt in the Light of the Lord, which is the Light of his true *Iſrael*, and remains their ſtanding dwelling-place, which ſhall be for a flame, and an everlaſting fire in the hearts of all them who wilfully and contemptuouſly tranſgreſs againſt him, and comes not to be humbled becauſe thereof, before him. This is thy God and Lord which brought thee up (at firſt) out of *Egypt* (the dark Land) and hath led thee by a way thou kneweſt not; who gave thee water in the deſart, and Manna in the wilderneſſe, who was as a Cloud by day, and as a Pillar of fire by night, and who by little and little, did drive out the many ſtrange Nations, that thou mighteſt inherit the promiſed Land, which remains (for ever) a Reſt for the People and Seed of God.

Now he called thee not out of *Egypt*, in the day of thine afflictions, and grievous burthens, ſighs, groans and tears, when thou cryedſt to go forth to ſacrifice unto him, that thou ſhouldeſt return, or make thee a Captain, to go back again to the houſe of bondage; but that thou ſhouldſt be a redeemed, holy, peculiar people unto himſelf, zealous for truth, righteouſneſs, and every good work. And thou mayſt remember, that thou wert charged (in that day of thy entrance into the good Land) that thou ſhouldſt not worſhip, nor bow down, to any of the Gods of the ſtrange Nations, whom he drove out before thee, neither give your ſons to their daughters, nor your daughters to their ſons in Marriage, leaſt it become a ſnare unto thee, and ſteal away thine heart, from wholly following the Lord thy God, which brought thee up from the land of darkneſs, or out of the North Country, where thou wert driven and ſcattered upon the cold, cloudy and barren Mountains, as ſheep without a ſhepherd. Was not this thy ſtate, O *Iſrael*, in which thy God ſought thee, and found thee? and was not this the acceptable

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year, and the appoynted time, or day of ſalvation ? Didſt not thou rejoyce (as a poor captive bound in chains) to be delivered ? what wouldſt thou have promiſed, or what couldſt thou have done, or left undone, in thoſe dayes, for his ſake who then appeared for thy deliverance ? Didſt thou not ſay in thine heart, that this God ſhould be thy God, if he would but give thee bread to eat, and raiment to put on, when he called thee as a woman forſaken and grieved in ſpirit, when thou couldſt have put thy mouth in the duſt, if there might have been but hope ? When thou ſatteſt trembling upon the ground, and lookedſt every way without for a comforter, and when thou wert as at thy wits end in thy wearifom toyls, troubles, and anguiſh of ſpirit ; then did not the Lord hear thy cryes, and remember his Covenant, which was made to *Abraham*, and to his Seed for ever, and ſee thine afflictions, and come down to deliver ? And didſt not thou rejoyce like them in Harveſt, at the appearance or breaking forth of this Morning ? wert not thou ready to call in thy neighbours to rejoyce with thee, when the Lords money (on which his Image is) was found, in thine own houſe. And the ſheep that was Loſt brought home upon ſhoulders of the good Shepherd, who laid down his life for their ſakes ; And when the Lord withdrew his preſence, for a little moment, was not thine heart troubled? and couldſt thou be ſatisfied, till thou hadſt found him again, whom thy ſoul loved ? And when thou hadſt found him, didſt thou not ſay (in thine heart) This is my beloved, this is my friend, I will hold him faſt, and not let him go, untill he hath brought me into the houſe of her that bare him, (or into the Land of reſt, in which is peace, joy, comfort, and ſatisfaction for evermore)? Didſt not thou rejoyce, when *Moſes* came to *Pharaoh*, (King of *Egypt*, the Land of Bondage and Darkneſs,) and Charged him to let thee go, though it were but three dayes Journey into the Wilderneſs, becauſe of the heavy Burthens and ſore Afflictions, which thou enduredſt, under the oppreſſing Taskmaſters of the uncircumciſed? But didſt thou think what would befall thee in the Wilderneſs, the many holes, and pits, and turnings among the wild beaſts, in drought, hunger, and ſore travell ?

travell? Yet how did the Lord allure thee, and then many times ſpake comfortably unto thee; And led thee by a right way, though it ſeemed hard and ſtrange unto the murmurer, and to that ſpirit which would have made a Captain, to return back into *Egypt*, (that Land of Darkneſs and Bondage,) on which the plagues were poured forth, becauſe of the oppreſſion of his ſeed.

Therefore hear O *Iſrael*, and conſider; who is a God like unto thy God? or what man was able to do theſe things which the Lord hath done for thee by his own Arme, which he ſtretched forth and revealed in the midſt of thee; who gave thee Precepts, Commandements, Statutes, and Judgements, to direct, guide, counſel, inſtruct and ſtrengthen thee in the way thou ſhouldeſt walk, which is none other, then that which firſt appeared for thy deliverance; though its Name, was then known no greater, then *I AM*, or the Light of *Iſrael*; which did after become a flame, and the holy One, as a fire, to conſume and deſtroy, his and thine enemies round about; This is he who ſaid, *I am God, I change not, therefore the ſons of Jacob are not conſumed.* This is thy God, who commanded thee, ſaying, *Thou ſhalt have no other Gods but me, nor make, forme, or grave, any likeneſs, or Image, to bow down unto; For I the Lord thy God, am a Jealous God, and will viſit the iniquity and ſins of all them that tranſgreſſe againſt my Commandements.* Therefore take heed, that thou bow not, or give thine heart, mind, and affections unto any thing, viſible or inviſible, but to the Lord thy God alone, whoſe Name is but one, and changeth not, even the Light, which makes manifeſt all things, and divides the Darkneſs from it, and hath no fellowſhip with the unfruitfull workes, and workers therein; but doth reprove them, though never ſo ſecret, *and will not hold him guiltleſſe, who taketh his name in vaine:* And all they who depart not from iniquity, and whoſe tongues are not bridled, ruled, or ſubjected by the power of the Lord, and who are not thereby guided, in wiſdome, meekneſs, and fear; ſuch, take the Name of the Lord in vaine, ſuch are guilty, and ſhall ſo appeare, before God, Angels, and men. For (as I ſaid) the day haſtens,

in which no ſhadow of death, or ſecret dark place (though as deep as hell, or as high as the ſtarres of heaven) ſhall be able to hide the worker of wickedneſs, under the faireſt Covering; The mouth of the Lord hath ſpoken it.

Therefore again hear, O *Iſrael*, and repair with ſpeed every man to his Tent, and none look out, but all feel and ſee the glory of the Lord God, which is like devouring fire at thy Tent door, (burning up all that which is contrary to him) that thou mayſt be preſerved, in this day of the Lords Paſſeover; who is not onely paſſing over, but alſo through the very hearts, reines, and Conſciences of the Children of men, with his grounded Staffe; yea, even ſearching and trying to the ground, and bottom, of all foundations, and buildings; And he will fight with the contrary (the dark mountaines, the falſe foundations, and deceitfull Coverings) with Battles of ſhakings, of totterings, of ſtripings, and rentings; yea, the vaile ſhall be rent from the top to the bottom, though it be in the very Temple it ſelf, that they that have lyen in their graves, may ariſe, and come forth, and that he might appeare before the eyes of all, to be the Son of God, *in whom is no guile, who humbled himſelf to the death of the Croſſe*; and through it, came to Triumph over principalities, and powers, and ſpiritual wickedneſs, in high places. This is thy Captain, O *Iſrael*, therefore think not of another, nor make another, nor forme any likeneſs of him, or of any thing, in heaven, or in earth; for there is not another whom thou art to worſhip, follow, or ſubject unto, but him alone, at whoſe preſence the vails rent, and the dead ariſe, and at whoſe Birth, and coming, the heavenly hoaſt ſing for Joy, but the Tribes of the earth mourne, (*he that hath an ear to hear, let him hear*) who is now come with power and great glory, in the Clouds of heaven, (not of the earth) to reward every man, equally, according to his workes, and words, without reſpect of perſons; For he is a righteous and juſt God; he is not as a man that he ſhould change, alter, or vary from what he was in the beginning, who by his power is able to raiſe up Children unto *Abraham*, (at this day) of them that have lyen among the pots; Therefore

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let your eyes look toward his holy place, whence he ariſeth, to ſilence all fleſh before him; and ceaſe from man, whoſe breath is in his noſtrills, and is as a worme and duſt before him.

And know this, that thy God, who raiſed thee to be a people above all the Families of the Earth, and hath given thee great dominion; that, if thou ſhalt exalt thy ſelf, and ſay, This thou haſt done, and the other thou haſt done, and ſecretly take the honour and glory to thy ſelf, and liſteſt thine heart up, out of the uprightneſs and integrity before him; and ſhall ſlight his mercies, and not walke humbly in his ſight, but forget his wonderfull workes, and to aſcribe the glory due unto his Name; That he then is able to rent the Kingdome from thee, and give thee a beaſts heart, and drive thee out to feed with Oxen, even among the beaſts of the field; And this God will manifeſt (on ſuch,) as he hath divers times, amongſt the ſons of men, That all fleſh may feare and tremble before him, and bow at his Name (which muſt and ſhall be exalted above every Name,) and aſcribe acknowledgments of mercy, righteouſneſs, power, and glory, unto him for evermore.

For this is the ſame God, that ſet a Print upon *Jobs* heels, and marked all his ſteps, (whoſe Candle had ſhined upon his Tabernacle, and unto whom the Rock had poured forth Rivers of Oyl,) whom, when he came to ſee, how great and how powerful, how excellent, marvailous and wonderful, the Lord was in his unſearchable wayes, he aſcribed all the righteouſneſſe to his Maker, and abhorred ſelf in duſt and aſhes, though he knew his Redeemer lived, and that he ſhould ſtand upon the earth at the latter day: Therefore take heed that thou never depart from him, (from his leadings, counſels, commandments, wiſdome and fear) who hath ſet a Print upon thine heels, and who marketh all thy ſteps, though never ſo many, or in the moſt ſecret hidden places; whether thou ſteppeſt in Butter, or upon a Rock, the Lord ſeeth all thy goings, and unto him thou muſt give an account for all thy wayes, by whom actions are weighed. Therefore, O *Iſrael*, Look not unto man, look not unto man, but alone unto him who is thy ſalvation, and the ſalvation of all his people to the ends of the earth. For if thou do but

a little ſtand ſtill, and conſider thy ſelf, in what ſtate the Lord found thee, and how helpleſs thou wert of thy ſelf, or of any man, but by the power of God; And then again, how the Lord alone heard thy cryes, and remembred thee in the duſt, and with his own Arme brought ſalvation unto thy deſolated ſoul; I ſay, when thou Conſidereſt theſe things, in the depths of Gods Counſel, with what eye canſt thou look unto man, then with an eye that God hath opened to ſee all fleſh to be graſſe, and the glory of it as the flower of the graſſe; when the Spirit of the Lord bloweth upon it, it ſoon fadeth away. So unto him, who commanded Light to ſhine out of darkneſs, and gave light into thy dwellings, let every ſoul within thy Camp, O *Iſrael*, be ſubject; and aſcribe all Glory; for he is the firſt, and he is the laſt, and beſides him there is no God, that is able to deliver thy ſoul from death, and thy feet from falling. *Amen*.

Concerning Government in Families, &c.

AND now hear, O ye Tribes of *Iſrael*, even all you, who are Maſters, Parents, & Governours of Familyes, or Teachers of children, and young people. This is the word of the Lord unto you all; take heed to your own ſpirit, and ſee in and with what ſpirit you rule and govern; for all who are not in the Spirit of the Lord, cannot ſerve him, nor be ſerviceable to him in their ſeveral places, and amongſt their ſeveral Familyes, Tribes, and Congregations; unto whom every particular muſt give account of his Srewardſhip: Therefore ſee that ye walk and live, and rule in the Spirit, power and Wiſdom of God, in the ſtill, quier, and cool ſpirit; in which every thought is weighed, and judged; and in it watch for the Seed, and its appearance when it ariſeth in them all, amongſt whom ye are placed, and reprove, exhort and correct in the Dominion of God, and in the Wiſdome, and Patience of the Lord Jeſus Chriſt, and in due time and ſeaſon, even in the feeling of the Leadings of the Seed of God in your ſelves.

ſelves. And for the Seeds ſake, and the Lords ſake, (who ſearcheth your hearts) and wait for the raiſing of it up, in all your Familyes, that it may be Head and Ruler, in and among you all; that the bleſſings of the Lord God may be upon you, and his preſence may bleſs your Familyes, that ye may be a bleſſing and refreſhment one to another, and be refreſhed one in another, even in the Love and Life of God, which is but one in all. And rule not with rigor, for that favours of the Land of darkneſſe: Nor in a wrong Dominion, in conceitedneſs, ſelf-willedneſs, or in an impatient brittle ſpirit, but in the Wiſdom of God, which is firſt pure, then gentle and peaceable; in his fear and dread, and in love and meekneſs, and in uprightneſs of heart and mind, as in Gods ſight, doing all things as unto him, (*who ſeeth in ſecret, and will reward openly*); For the Seed is ſoon oppreſſed, and the evil is ſoon ſtrengthned, by a wrong Government, out of the true Wiſdom, in the wrong Authority; and it will cry to God in Servants and Children, when it is grieved and oppreſſed, and God will hear it; and it will witneſſe againſt ſuch Parents, Maſters, Rulers, or Governours, as do not anſwer it in the Wiſdom and Love of God, in their Ruling, and Governing, Reproving, or Correcting; for it is the even Ballance that will let them ſee and feel, (as well as you) when the weight is ſhort, or when it exceeds in all your words, actions, and carriages; and then the evil being preſent, it will take advantage thereby, and an hardneſs and ſtubbornneſs will encreaſe, in and among them, and a liberty and ſtrength in all manner of evill, when the witneſs of God is not anſwered, and the ſeed raiſed, which would ſcatter all ſuch things.

Therefore great is your Charge (who are Maſters, Parents, and Governours of Familyes) and great ſhould be your care and diligence, for the ſuppreſſing and keeping under the rebellious and wild nature, and the cheriſhing and ſtrengthning the good part, in all your Familyes, from the leaſt to the greateſt: For that is Gods, who will call you to account, how you have anſwered it, and been careful, that you have not hurt the leaſt appearance of it: And whether you have been as

tender

tender of it, as the Apple of your eye, for so is it unto the Lord, who will plead its cause with all its Oppressors and Grievours, (within and without) without respect of persons.

And when you exhort, admonish, or correct them, or find a cause so to do, then wait you upon God, to feel his presence and Seed to lead, govern and go before you; that Christ Jesus may be your Head, and have the preheminence, and the Government upon his Shoulders (whose Right it is) in all things. And let your words be few, seasoned in the savour of the Power, and pure, gentle, wisdom of God, cool, quiet, and low, and not loud and clamorous, heady, or wilfull, for that savours of the foolish woman, whose feet are without, which buildeth not her house, but puls it down with her hands, but the wise, buildeth it up, to the praise and glory of God. So let Christ (whom you professe) be known, and exalted Head, in, and among, and over you all, even the power and wisdom of God. Then will the Lord be honoured, and the Seed answered, and the evil be kept under, by him whose right it is onely to Reign and Govern, among the children of men. And take heed that for want of watchfulness, circumspection and wisdom, ye do not discourage the tender appearance of truth and sobriety in your Children, or Servants, or any under your Government; by reproving before others, or out of due time, for that may, and will, hurt and grieve the Seed, and beget evil thoughts, stubbornness, and an answering again, which will arise in the corrupt part, which cannot straightway be justly reproved, because there was want of the right Authority, Wisdome, and discretion, in the Reprover; though something was reproveable, yet the want of a due and right management thereof, will strengthen the bad (with a witness) against the error in the Reprover. And so here the work is not rightly done for God, in your places, neither can it, without Christs leadings and guidance therein, who is the wisdome and power of God, out of which there is nothing done, right serviceable, or acceptable unto the Lord; but in it, the heart is made wise, to discern both time and judgement.

And take heed, ye do not secretly seek to bear rule over others

others by your means, or becauſe you have more of this worlds goods, (which is all of the earth, and returns to the earth from whence it came,) for that is the leaven of the falſe Prophets, and falſe ſpirit, againſt which the woes are pronounced, becauſe it is an oppreſſor and ſecret perſecuter of the Seed. And God will abaſe that ſpirit (where ever it is) even in the ſight of men, and bring it into ſhame and contempt. For it ſecretly accepteth perſons, (deſpiſing the poor, and admiring, or extolling the rich in this world. And thou who doſt ſo, (whoſoever thou art) ſhall come into poverty, and want, and be contemned and diſ-eſteemed, and caſt out from amongſt the children of him, who had not whereon to lay his head, (except thou repenteſt and be humbled before his Throne) For what haſt thou? or what art thou more than another? either inward or outward, which thou haſt not received, or haſt by permiſſion (to try thee) from the Righteous God? to whom thou muſt give account, who will change times, ſeaſons, and the ſtate of things, People or Nations, as he pleaſeth. Therefore be low, and fear before him: For he will ſmite all the proud, covetous, and hypocrites, with an irreſiſtable ſtroak, whoſe wayes are an abomination unto him.

Neither be thou ſelf-conceited, or lifted up in thy thoughts, becauſe thou haſt known more, or been convinced longer than others, or haſt done more, or endured, or ſuffered more than others have, leaſt the evil eye (ſpoken of) thou come to ſee with, and thy light be turned into darkneſs: For God can & will do what he pleaſe with his own; *And many that are firſt, ſhall be laſt, and the laſt ſhall be firſt* (as it is written). Therefore bleſſed is the man or woman that dwels in the ſenſe of Gods mercies, and their own nothingneſs, inability and weakneſs; For this ſhuts out the Phariſee, that would ſhut up the Kingdome, which will not enter it ſelf, nor ſuffer that which would. So my Friends, Remember, he enjoyed the Kingdome who was little in his own eyes; but when diſobedience prevailed, the Dominion was loſt, and condemnation and trouble came over that which had diſobeyed. And this is juſt and right with God, who doth and will render unto every

very one according to their words and works. Therefore dwell low, dwell little in your own eyes, as the little Child, (for of such is the Kingdome of God, and such onely have the Right, Authority, Dominion, and Throne, given them of God, for so it pleaseth him;) And in this ye will answer, and reach to the seed of the Kingdome in all your Familyes, and in all People. Here ye will not hurt the tender, nor break the bruised Reed, neither strengthen, nor countenance the wild, stubborn, and froward in their wayes; but your very life will reprove them, though not a word be spoken. Here you Rule (in the true Dominion of the Lamb) over the Beasts of the Field, the Fowles of the Air, and the Fishes of the Sea, as it was in the beginning, in the Image of God, in the blessed state; in which dwelling and being good examples, ye will teach more in one hour, than a thousand words every day in a whole year without it, and the witness of God will arise in them, to justifie you in the one, and to judge and condemn you in the other.

Therefore take heed with what spirit you Rule in your Familyes; for if Christ be not Head, then is that which is contrary, which he will consume, and destroy by the spirit of his mouth, and by the brightness of his coming: And if he be not your Head, Lord and King (who rides meekly upon the wilde Asse Colt) in the particular, who are Governours or Masters of Familyes; how then are your Familyes his Familyes? and how are you of his household, if Christ Jesus be not the Housholder or Governour in and among you? And how are you then of his Church, if he be not the Head, and Ruler, Instructor and Leader of you in all things, (who is the Leader of his People *Israel*?) Consider these things (my Friends) for of the Lord am I constrained to write them, for his holy Seed and Name sake, and for his Truth and the souls of People sake, which are greatly oppressed, grieved and vexed, by a wrong Government among Children, Servants, People and Nations. And let none be secure or careless, without the feeling of the pure presence of God, leading and guiding them in wisdom, love, and peace, which keeps the Heart and

Affections

Affections alive, unto the Lord God of Truth (whose Throne is Heaven) and dead to the Earth, dead to the world, and the things of it; for who comes to be careleſſe, and at eaſe in the fleſh, little regarding thoſe things before mentioned (even Gods name and Seed in themſelves, and others) are bad examples to ſuch, who are young, ſimple, and tender, and ſtumbling blocks to ſuch as are to be gathered, in this day of Gods mighty power, in which he will plead with all fleſh, without reſpect of perſons; who will remove the Candleſtick of them that have forſaken their firſt love, except they ſpeedily repent and do their firſt works; and will ſpue the luke-warm out of his mouth, (as loathſome and burthenſome unto him). And this is the Word of the Lord unto ſuch, whoſe zeal will perform it; and the day is at hand, in which he will come quickly, and fight againſt them with the ſword of his mouth.

Therefore let all be awakened, and ſee where ye are, and what ſpirit ye are of, and how the work of God goes on in the particular, and amongſt you; and whether your affections be on things above, and not on things of the earth; and whether your life is in Chriſt, the Seed, the Truth of the Moſt High God, and whether you follow the Lamb, in whom is found no guile, whitherſoever he leadeth; If you do, then are ye the wiſe Virgins with the oyle in your Lamps, ſeeing with the ſingle eye, as God ſees, who is no reſpecter of perſons, who hath choſen the poor of this world *rich in faith*, (mark, rich in that which purifieth the heart, and gives victory over the world, which juſtifieth in Gods ſight) and heires of his everlaſting Kingdome: Then you love in the love of God, which is unfeigned; Then you judge all things as God judgeth, in his infallible righteous judgement, and not before or without him, who is Lord and Head over all, to his Church. Friends, I preach the Croſſe unto the world, and to the nature, ſpirit, and wayes of it (without reſpect of perſons) in the ſenſe of what God is doing, and will ſhortly bring to paſſe, that no fleſh may glory in his preſence. And this I ſay to you all (within the Camp of *Iſrael*) who are of the mixt multitude, that came out of *Egypt*, and yet love the

Garlick, and the flesh-pots thereof, that love the earth, and sticks in the earth, and saves self alive, & hides from sufferings, (for feare of losing the earth, or your reputation among men,) you follow not the Lamb of God, *in whom is no guile, who humbled himself to the death of the Crosse, for the Joy that was set before him, who made himself of no reputation, and had not whereon to lay his head*, who set his face like a flint, because of truth and righteousnes, against all unrighteousnes, hypocrisie and wickednes whatsoever, without respect to the persons of any, possessions, or places of any; For which end he was born, and for which end his followers are born, (who feel him born within them) even to witness for the truth, and to stand up upon the Earth, and plead for it; and suffer patiently for the Testimony which they hold, till the Spirit of life from God arise in the Consciences of ungodly and wicked men, to plead his own Cause with them. You, I say, who are of that spirit, of self-saving, you have, and shall have your reward, as the Pharisees had, as the mixt multitude had, and as the murmuring *Israelites* had; God gave them their hearts lusts, (seeing they desired it) but sent leanness into their souls. This is your state, therefore take heed and be awakened, and retire back to the foundation of God, out of the earth; for the Lord will crosse you, and vex you, by rolling the earth out of its place, and will abase your reputation, and bring you into shame and contempt, til you know that the Most high ruleth amongst men, and governeth in the Kingdomes and Authorities amongst men and people, who is higher then they, whose the Earth is, and the fulnes of it, and not yours; you must give an account to him, how you have ordered it, and used and improved it, to the praise and exaltation of his Name, and the help of the true woman: For the earth and heavens are hers, and the Childs which she brings forth to govern the Nations, and you are but as wormes and Grashoppers in Gods sight, who can crush you, and tread down the high places of the earth in a moment, and rebuke and break in pieces the strong Nations in a moment; and this is the Lord God of heaven a doing, that all people may fear and obey him; And these things are coming

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to passe, and will be accomplished by him that respecteth not the persons of men, but will reward every one according to his wayes.

And my friends, Judgement hath begun at the house of God, but greater things then many have yet seen, are approaching, for a short work will the Lord make on the earth, for his oppressed Seeds sake, & for his great Name sake, amongst you, and in the world; therefore expect you not great and finall destruction, to come upon the wicked without, untill the Temple is neerer built; For I tell you nay, you must first be faithfull followers of the Lamb, if you would see your Conquest over the Beast, Dragon, Whore, and false Propher, (the Antichrists) without, you must first see it, and your victory over the world, and the spirit of it (through faith and patience) within; for this way it cometh to passe, that no flesh should glory, but be abased, even to the dust, from whence it came; And this have I seen, in Gods secret Counsell, even how he will accomplish his great work among his people, and how he will destroy his and their enemies with a finall destruction, even like a whirlewinde when once it ariseth.

Therefore my friends, Gird up the loines of your minds, watch and be sober, and waite alwayes upon God, and feel your hope to the end, and be not hasty, but remember the dayes of *Noah*, how the Lord was long-suffering, till the Ark was finished, then came the Floud upon the world of the ungodly. And thus is the son of man come, and his long-suffering to us-ward (who obey his voyce) is salvation. Let him that readeth understand; For as it was in the dayes of *Noah*, even so is it now at the coming of the son of man; blessed is the eye that seeth, and the heart that understandeth, and keeps out of that eating and drinking, marrying and giving in marriage, building and planting there spoken of; For much that is joyned together, must be separated, and scattered, and much that is builded and planted, must be thrown down, and plucked up by the roots, and the earth must be burnt up, and the Elements melt with fervent heat; For hot will be the day, in which all the ungodly shall become as ashes under the

ſoles of the feet of the Saints of the Moſt high, and in which the ſons of *Levi* ſhall be purged and purified as fine Gold ; which day is but as it were begun amongſt many, but it draweth neere, and haſteneth greatly ; Therefore bleſſed is that wiſe ſervant that is alwayes ready waiting for his Lord, and who is giving his fellow-ſervants meate in due ſeaſon, and do not eate and drink with the drunken, nor ſmite his fellow-ſervants ; for on ſuch the day will come unawares, and in an houre they think not of. And this hath the Lord Ged Almighty proclaimed, which ſhall ſound a certain ſound throughout all the Tribes of *Iſrael*, and to the ends of the Earth. *Amen.*

So this I have written in obedience to the Lord, that I might be clear of their blood whom it chiefly concernes : and concerning whom it came into my heart from God, to lay theſe things before you ; For I have deſired of the Lord, to direct me aright in all things according to his will, and I labour to keep my Conſcience voyd of offence toward him and all men ; and I travell and pray to God, that I may finiſh my Courſe with Joy, and give up my account dayly, and at the laſt with joy, and not with griefe ; And this (God knoweth) is the hearty deſire of my breathing ſoul unto his Throne for you all, that with one minde and heart, we may all preſs forward, in the ſame way, which is the ſteps and path of the juſt one, that leads more and more unto perfection, out of the imperfection, out of the earth, out of the darkneſs, and the old heavens, into Paradiſe, where man was made a living ſoul, in the image and likeneſs of his Maker, (where the Dominion is known, and the Bleſſings enjoyed, which makes rich, and the pleaſures at his right Hand, which laſt for ever) unto whom my ſoul aſcribeth all glory, praiſe, honour and thanks, who is worthy of all, to whom be it for ever given, by all that feel Breath in the land of the living.

And now, all ye dear and tender breathing Babes and Children of the moſt high God, whoſe hearts and underſtandings the Lord hath opened, who have caſt down all your Crowns at the feet of the Lamb, who have forſaken, and can-

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forſake all, for his ſake in whom is no guile, who have obeyed his voyce, and faithfully follow him in the Regeneration, who love not your lives unto death, for his ſake that was ſlain from the foundation of the world, becauſe of the ſweet ſavour of his precious oyntment, which you dayly feel poured forth into your veſſels; Ye onely are the wiſe Virgins, ye are the Redeemed from the Earth, and are not defiled with women, (the weak and beggerly things.) And this is the word of the Lord God Almighty, that lives for ever unto you all; The day of your Redemption, the day of your ſitting upon Thrones, the day of ſhouting and of ſinging Halelujahs for joy, is at hand, in the triumphant Dominion of the Lord God Omnipotent, over all fleſh and uncleane ſpirits, over the raging waves of the Sea, in the midſt of the greateſt ſtormes, yea, over Death and Hell, and the Gates of it, which ſhall never prevaile againſt you, as you abide on the Rock, as you inhabite the Rock; you ſhall ſing praiſes, yea high praiſes unto him that ſits upon the Throne, and to the Lamb for ever and ever, who is worthy to receive power, wiſdome, riches, honour, glory and bleſſings for ever and ever over all in the Higheſt, *Amen*, Halelujah; who giveth you the victory; Therefore faint not, for unto you this is the word of the Lord God, who liveth and reigneth for evermore. *Amen.*

Iſrael is commanded not to meddle with Phyſick, or Phyſitians, &c. for any diſeaſe or diſtemper, without the Leadings and Counſel of the Lord their God, &c.

Dear Friends;

I Am commanded of the Lord, and it lyes upon me, (in the fear of his Name, and in the bowels of his love) to warn and charge you whom it concerns, (that I may be cleer in his ſight) of theſe particulars following, *viz.* 1. All you who

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(in this great day of judgements and tryals within and without) feels any distemper, weakness, sickness, pains, or any disease whatsoever;——Seek not to Physitians, without Gods eternal motion, or in the clear freedome of his life, nor let out your minds in an eager seeking a remedy to any man, people or things outward, but as the living God alone guides you, who is a present help in time of trouble, to all his children that wait upon him: And know ye this for a surety, that the Lord our God hath made known the Tree of Life again (unto his babes that fear him) which is in the midst of the Paradice of God, whose vertue heals within and without, blessed and praised be his holy name for evermore: Therefore all ye who professe the knowledge of God, and faith in Jesus Christ, now try your selves and your faith, concerning these things, for if you truly know God, and Christ (whom he hath sent, to be a Prince and a Saviour,) and your faith stands in the power of God (and not in a sound onely) then you know the Tree of Life, and him that gives us life and breath, and all things: Mark, and if he gives us all things, then he gives wisdom, understanding, and counsel to his people, in all things needful, how to walk, act, or speak in all occasions, and at all times and places, (who guides the meek in his way, and teacheth the humble in judgement.) Therefore I say, wait you upon God alone, in the pure fear of his name, for counsel and instruction, in this particular, if you love the peace of your own souls, and seek not any thing for a remedy, but in his leading, counsel and wisdome, and in the faith of Gods Elect; for if you do, it will adde to your trouble, and sorrow, and distemper; its the Word of the Lord unto you, which you will know fulfilled in the end.

Therefore my dear Friends, Dwell in the Light, which makes all things, states, and conditions manifest; and wait upon the Lord in the still, cool, and quiet spirit, for the right understanding of your own particular state, and the ground and cause of all distempers, diseases, or judgements, in your own particulars; else how are you as the spiritual man, that judgeth all things, if you know not the things of God, and

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what is in man, and the ground of all distempers, diseases, and judgements? where is your dwelling with him that is greater than *Solomon*, if you know not that wisdome, which gives the understanding of all things, from the Hysop on the wall, to the Cedar in *Lebanon*? how can you be wiser than Serpents? or how will you know the furies of wilde Beasts, and that which bounds and limits them, if you know not the ground of all things in your own particulars?

Therefore I say again, Wait upon the Lord of life, and think not your time mis-spent in so doing; neither give your selves rest till you in very deed know Jesus Christ, who is the Tree of Life in the midst of the Garden of God. For I must say in the word of the Lord, many may be deceived with the apprehension, or a name to live, and may profess and talk of him, and yet be dead and ignorant of the true and right knowledge of him, and his wayes; to whom he will professe, he never knew them. Oh! that this fearful day and sentence may never surprize any of you, who have tasted that the Lord is gracious. For many people have been destroyed for lack of knowledge, and of a right understanding in these things before mentioned, not knowing the intent of the motions of Gods Spirit within them, neither discerning the Lords body; for since transgression, disobedience, and ignorance of God (the cloud of errour and darkness) hath over-spread the world, the ground of these things have been hid to the children of men; so that when the displeasure of God hath been kindled against them, they have not perceived it in the ground, in the particular; but were apt to talk of it in a general way, that sin is the cause, (when great plagues and judgements comes upon a people,) or the like; but scarce one man in a Nation, did turn in his mind, and wait upon God, to see his will and counsel in such things, in the particular; but such as did, (and obeyed the Lord) were Prophets, who cryed against such things in the general, as they had suffered the indignation of the Lord for, (who had subdued them) in the particular. And so the Lord God hath often sent his visitations amongst the children of men, and his Servants to warn them, that they

might

might be awakened, and repent, and be humbled before him, that so he might shew them his way, and guide them in it, (which is a way of holiness, mercy and truth;) and that they might always fear and dread his great Name, and terrible Majesty, (who is able to do whatsoever he will in the Heavens and in the Earth) and that they might (through his judgements) come to be redeemed, and reconciled unto him in Christ, the everlasting Covenant of life and peace.

Therefore my dear Friends, Wait you upon God, and let him be your fear and your dread, then will you not dread man, or (rather) the furies of wilde Beasts, or Serpents, which is manifest in the sons of men; neither let in the fear of death or any tryal whatsoever, which tends to the vailing, or weakning your tender life, which you have felt and enjoyed in God; but let the presence of the Mighty God of worm *Jacob*, fill your hearts, (who is able to destroy both body and soul in hell, and also to save to the uttermost all them that fear and obey him,) that you may feelingly and perfectly know and understand (in the light of the Lord) all things that comes to passe in your particulars; then shall you be of a right and sound judgement, concerning all men, spirits, and things in the general; for none can truly know the Cause, Ground, or Root of a matter, originally, but who dwels in God, the Root that bears him (and all men), the original of life; and he that doth not know aright, may easily or soon judge wrong. Therefore it is the Saints onely, (amongst all the children of men) that are able, and can, and must judge the world: Mark, (who are sanctified by Christ Jesus,) yea, such shall judge Angels who dwell in him, to whom they all bow; for he is judge of quick and dead, and from him is no secret hid, that shall not be manifest, *For he is come neer to judgement, (and is a swift witnesse against all unrighteousnesse) and also his tender mercies and blessings, are neer the upright-hearted, which is to them as the former and latter rain; but the rebellious dwell in a dry Land.*

So be you all very still in your minds, and not will, or run, but diligently heed the will and counsel of the motions of

God's

Gods good Spirit in you, (which is the onely Teacher of his people,) for he hath ſaid, *My Spirit ſhall not alwayes ſtrive with man*; and he is the true Phyſitian, Shepherd, and Overſeer of the ſoul; and will he not over-ſee and take care for the body(the leſſer) by giving wiſdom and diſcretion how to order all his creatures to his praiſe? yea, and this is witneſſed among his babes, bleſſed and praiſed for ever be his name, which is their ſtrong Tower and Safety, Rock and Defence; and they need not another, who are come to dwell in the *Holy City, New Jeruſalem that came down from God, the quiet habitation, whoſe walls are peace, and gates praiſe and ſalvation; here is no need of Candle, Sun, or Moon to give light, but the Glory of God doth lighten it, and the Lamb is the light thereof.* And hither is the Lord God of endleſs wiſdom and compaſſions, bringing his little ones, that beleeve and truſt alone in him, who is becoming all in all, in his faithful children; this is the ſum (my Friends) this is that we have waited for, to which end the Lord hath long waited to be more and more manifeſting his grace and wiſdome unto us, that we might come up hither by deſcending lower in our ſelves, into him who is the root, and off-ſpring; what ſhall I ſay of him? if it can be born, I could ſay much in the infallible counſel of God, that he is becoming the Father and Mother, Feeder and Cloather, Healer, Guider and Governour, yea, all, (as I have ſaid) unto his dear Lambs, who have long breathed, and panted after him, and cannot be fully ſatisfied till this is accompliſhed: No borrowed light, no Moon or Candle, will ſuffice the Noble birth, but the very glory of God, and the marriage of the Lamb, to whom it aſcribes all, having received all out of the boſome of the eternal treaſury of the wiſdom and compaſſions of the Allmighty. And ſo here is a cry heard, with a loud voyce from the Throne of God, and the Lamb, Ceaſe from mar, ceaſe from man (in all things) and come up hither ye travelling children, and you ſhall be refreſhed and ſatisfied; its I have heard your cryes; and if man at any time have had compaſſion on you, it was through my bowels, which I put upon him to that end; therefore look un-

to me, and come, I am the fountain of all goodneſs, mercy, and truth, ſaith the Lord God, and not any man; for they are but as Ciſterns which may break, and then where wilt thou be for thy dayly nouriſhment and refreſhment? Theſe were the two great evils committed in the dayes paſt, *viz: They have forſaken me the Fountain of living waters, and hewed them out Ciſterns, broken Ciſterns, that could hold no water; for which the Heavens were aſtoniſhed and very deſolate, and afraid. Is Iſrael a home-born ſlave?* (read *Jer.* 2. 11, 12, 13, 14. and conſider it perfectly, for the latter dayes of conſiderations are come) as much as if God had ſaid, Is *Iſrael* (*who once wreſtled like a Prince, and prevailed, and had power with God, and with man*, &c.) become ſo ignoble, as to forſake me the Fountain, and be ſatisfied now with Ciſterns, that will hold no water? Oh! this was a horrible thing, theſe were great evils; the very Heavens were aſtoniſhed at this.

Therefore my dear Friends, (let this ſaying ſink deep into your hearts,) See that you alwayes, in all things mind the Motions and Leadings of the Spirit of Truth; for it is the true and perfect Guide, ſent of the Father to guide us into all Truth, and to ſhew us things to come; and he that follows any man by word, or example, and goes from this in himſelf, hath committed a great evil, even Idolatry, and is gone from the hearkning and obeying; this is the *Witchcraft* ſpoken of 1 *Sam.* 15. 22, 23. & *Gal.* 3. 1. This is not to be ſuffered to live, or not to be lived in, in all *Iſrael*, Exod. 22. 18. the Lord hath ſpoken it; for worm *Jacob* (who is now ariſing in the ſtrength and pure wiſdom of his God,) is no more a home-born ſlave, to feed at Ciſterns, or live upon Huſks, or to be deceived with any likeneſs whatſoever, but is filling himſelf at the living Fountain of the Riches & Nobility at the right hand of the Majeſty on high; and ſo in vain is the ſnares laid in the ſight of him that hath wings, that ſees them, and is able to eſcape them; for there is a Remnant that ſtands upon Mount *Sion* with the Lamb, in the innocent life, who are (and can freely) come to God the Judge of all, & be ript open, and ſtand naked in the particular; and ſuch is the Lord God cloathing with

with white robes of his everlasting Righteousness, which shall never wax old; glory unto him in the highest, who hath wrought all our works, in us, and for us. *Amen.*

So remember, the Spirit of truth is thy proper Leader, O *Israel*, in all things concerning soul and body, at all times, places and occasions, and not any other; Nay, though an Angel, (see thou do it not) for they are but ministring spirits, sent forth for them that are heires of salvation, and are fellow-servants with them who are led by the Spirit of truth, and are not to be worshipped, or followed any further then is agreeable to the leadings of Gods Spirit in thy own heart; for unto him thou must give an account, and not unto Angels or men.

Now I do not hereby limit the Lord, nor his people, from exercising their pure faith, in any thing concerning their state, either inward or outward; And as for the things before mentioned concerning the health or weakness of the outward man, I do know that there are natural and accidental causes of weakness, sickness, or distempers, which are incident even to Gods dear Children, (while in these earthen Tabernacles,) for which naturall things may be applyed in the leadings of the life and wisdome of God, by which they were created; I say, my intent is not, (neither am I joyned to such a spirit,) as to impose, or limit the motion of Gods Spirit in any thing whatsoever, but onely to limit the contrary, even the hasty minde and spirit, and that all may come to be guided by the Counsell of God, out of ignorance and doubtfulness, into clearness, and a perfect knowledge of their own state (as it is in Gods sight,) and of the vertuousness of the power of the resurrection, of the holy Seed in themselves; and not be led in blindness, and unsensibleness, in which state is the error and mistakes, and wherein people are destroyed for lack of true and sound knowledge; and here they have many things applyed (and are apt so to do,) even naturall and visible things, for spirituall and invisible causes, I do not mean an invisible distemper meerly of the outward man, which may proceed from a visible or naturall cause: But when God by his Spirit,

ſtrives with man, in him, and ſmites on his Conſcience, by reaſon of ſin, or ſome diſobedience or other, through which, the Lord beholds guilt, and cannot but puniſh, which cauſeth even the countenance to change, and brings judgement upon the very creature, becauſe thereof; I ſay, this ſhall never be removed (in the ground) by any outward or viſible thing; the Lord hath ſpoken it: For it is ſtriving againſt the Creator, and the good end of his gentle chaſtiſements with the creatures, which he hath created for his praiſe, and to be uſed in his counſell and wiſdome, by which they were all created, and have their being; ſo this ignorant, wilfull, impatient ſpirit, which cannot truſt God, this is to be limited, and bound down, by the dread and power of the Lord; that the innocent Seed, (which can truſt in him,) which hath long ſuffered under oppreſſion may ariſe; in whoſe reſurrection and life, is the healing and bleſſing of the Nations that are ſaved, which are for ever to walk in the light of the Lamb.

So let all be ſubject to him, that gives life and breath, and all things, and be not haſty (when any trouble or diſtemper comes) to be delivered, or to get eaſe from under it, till thou (in patience) haſt ſeen the mind of God therein, and be delivered by him that comes out of *Sion*, to turn away ungodlineſs from *Jacob*; bleſſed is the eye that ſees, and the heart that underſtands, and contrives not any thing in the will, but as led and guided by the Shepherd of *Iſrael*, who will not ſuffer his Lambs to lack any good thing for their body nor ſoul, which in his wiſdome he ſees meet for them. And that which is not ſubject, is the carnall mind, in which the enmity lodgeth, the death, trouble, and condemnation; here the Lyons lack and ſuffer hunger, but the meek ſhall increaſe their joy in the Lord, and they that wait upon him, ſhall run and not be weary, and walk and not faint.

And know this for infallible truth, that whoſoever uſeth, or applieth the creatures of God, (even naturall things, which are good in themſelves and places,) to a condition not ſuitable, even when God ſmites upon the Conſcience, for any diſobedience or wickedneſs, by which (as I have ſaid) the outward

ward man comes also to suffer, being partaker with the spirit that transgressed, that this state is parallel to that mentioned *Isaiah* 22. 12, 13, 14. When God called for fasting, weeping and mourning, behold slaying of oxen and killing of sheep, &c. which was iniquity that should not be purged till they dye.

Therefore dear friends, think on these things, (which are but as a touch of what might be spoken, (but a word to the wise is sufficient) and waite upon the Lord alone to be guided in all things, and do nothing hastily out of his fear and counsell, which onely is known, understood, and stood in, in the still and quiet waiting, in the retiredness of mind and spirit, staid upon him, (out of all your own willings and contrivings or runnings,) in the sinking down, and subjectedness to his holy will alone; that he might be all, in you all, and you as nothing before him, but vessels of his honour, praise, and glory; to whom be it given over all. *Amen.*

No Babe in Israel *to study for the attaining the Lawes of men, to make their defence, &c.*

AND my dear friends, who have no knowledge in the Lawes of men or Nations (which are in the fall) and are in such things ignorant as children, this is my advise unto you, from my God, and your God; do not now study or strive to attain the knowledge thereof, in any case, to make your defence, when you are brought before Rulers and Governours (or their Judgement-seats) for the Name sake of Christ Jesus; for if you do, it will prove like *Sauls* Armour, (which *David* (the Seed) cannot go out to war with) unless you have the knowledge of such things already, (as a servant,)

to

to use in the dominion and pure wisdome of God; for this I have found, (who am also ignorant of such things as a babe) That the Innocent Seed of *Jacob* need none to plead its cause, but God alone, who giveth strength and wisdome in the same hour.

Therefore my dear and tender Friends, Look not out from your own measures received of the grace of God, which is sufficient; neither consult with flesh and blood, by reasonings, disputings, or premeditations; but stand single and innocent, eying the Honour and Glory of God, in his pure fear and true humility; for in this alone is the Victory, Wisdome and Blessings obtained, and God will not give it to another; for the Battel is the Lords, and we are to stand still (in the Seed) to see his salvation; and then keeping low, this will glorifie its Father alone, as the Father hath glorified it with Dominion and Peace. And consider what Law or Learning *David* had, when he came from feeding the Sheep, (being but a youth); and what weapon had he when he slew the uncircumcised *Philistine*, more than the smooth stone in the Shepherds Bag, (he that can read, let him) without Staffe or Spear, in the Name of the Lord.

And they marvailed to see the boldness of *Peter* and *John*, who were ignorant and unlearned men, in their Laws and Letters; and the *Pharisees* said, *The Disciples of Jesus know not the Law*; and also of him, *Whence hath this man learning, seeing he knoweth not Letters*? Thus did God confound the wisdome of the wise and prudent in Ages past, (as in this Age) who hath alway chosen the foolish things of this world, that no flesh, or fleshly part should glory in his presence.

Therefore Dear Friends, Let no Babe or simple one among you, be discouraged, who are ignorant in the outward Lawes and Letters; but keep to the Royal Law in the heart, written by the Finger of the living God, in which you will feel the springings up of the Royal Seed and Birth, which fulfils the righteous Law and Letters (and was before the Letters and Lawes of men was) whose heart trusteth only in the living God

God, and makes not flesh his Arme. This is the true Seed, the Heir : But that which makes flesh his Arme, is the Seed of evill doers, which shall never be renowned.

And so my dear Friends, in all things mind the leadings and counsel of God, for he leads his people, and guides their feet in the way of peace; and he alone is the saving health of all Nations, and without him they can do nothing that is good and acceptable in his sight; and let your eyes be toward him who is invisible, dwelling in the light; and neither act or speak out of his fear and counsel; then will you be preserved, to his praise, and to your eternal comfort and peace; and whether you eat or drink, or whatever you doe, let all be done in the Faith, to the glory of God, (for *what is not of faith, is sin,*) so shall you be kept stedfast on the unmoveable Rock, through and over all things which may come to pass, as your tryals; and be upheld in the meek and quiet spirit, which in Gods sight is of great price : And in this is the Kingdome and patience of Jesus, and the victory of the Lamb, known, who must Rule and Reigne, till all his enemies are put under his Feet. *Amen.*

To

To the Bleſſed Seed, and Children of the Everlaſting Holy Covenant, in the Life of the Lamb of God, in whoſe mouth is found no guile, throughout the whole Creation. A moſt dear and tender Salutation.

O Thou Bleſſed Seed of the promiſe, who haſt long lain as in the Clefts of the Rocks, and haſt been as a ſtranger throughout the whole world, and yet lyes as a Lamb ſlain in the ſtreets of *Sodom* and *Egypt*, ſpiritually; my ſoul breaths, cryes, and groans unto the living God for thy ſake, and I am in ſorrow, and pain, as a woman in travel, becauſe of thy great oppreſſions; who knoweth thy ſorrows, thy griefs, and thy ſecret complaints? who knoweth thy ſighs, thy groans, and thy tears, amongſt the children of men (who art as a worm in the loweſt parts of the earth, bearing the weights and heavy preſſures of the iniquity thereof?) To whom canſt thou turn (to the right hand or left) to unboſome thy ſelf (in the depth of thy inward travels) but onely to the living fountain from whence thou ſprang? O O thou Lamb of God, which takes away the ſin, and removes the foundations of the Earth; when wilt thou yet ariſe more in thy beauty and glory among the ſons of men? to bear the Government on thy ſhoulders, whoſe right it is, *That thou mayeſt lead them forth in the green paſtures, by the fountain of ſtill waters*; that thy innocency, tenderneſs, and love unfeigned, might be known as the waters cover the Sea. For thou art without guile, the alone pure, and undefiled one; thou art harmleſs as a Dove, thou art the chiefeſt of ten thouſands, thou art altogether lovely, the world knoweth thee not; thou art as a Lilly among Thorns, and as an Apple Tree amongſt

amongſt the Trees of the Forreſt; thy ſmell is as *Lebanon*, and thy taſte exceeds the Pomgranates : O thou fairest among the Sons, and thou beautifulleſt among the Daughters! What ſhall I ſay of thee (O thou Beloved of my ſoul ?) I am even ſick of love, my ſoul is even melted in the breathings of thy precious life, and I am even raviſhed with love in thy preſence, for thy Countenance is exceeding the Angels of God; thou art terrible as an Army with Banners to the ungodly ; but thou delighteſt in the upright, humble, and contrite ones ; thou art my Saviour in whom my ſoul rejoyceth, and my ſpirit doth magnifie thee, O thou everlaſting Son of Righteouſneſſe.

Ariſe, ariſe, ſhine forth in thy ſtrength and glory, and drive back all the Clouds of darkneſſe which have covered the Earth, and the groſſe darkneſſe which hath covered the People ; that the glory of thy Light may enlighten the world, and thy brightneſſe may ſhame and confound the glory of all fleſh, that thy dominion might be known throughout the whole Earth, which is an everlaſting dominion , and thy Kingdome of Righteouſneſs which hath no end ; that the Nations may come to the glory of thy Light, and Kings to the brightneſſe thereof, to Rule in thine Eternal Counſel, Wiſdome, Dominion, and Victory over all; that ſongs of praiſes, deliverance, and triumph, for ever and ever, may be ſounded unto thee, who waſt dead, and art alive, and liveſt for evermore, caſting down all their Crowns at thy feet, for thou alone art worthy to Rule and Reign, and to have all Honour, Glory, Strength, Wiſdome, Riches and Bleſſing : For thou wert ſlain becauſe of our ſins, and art now ariſing to redeem thy People out of Kindreds, Tongues and Nations, by thy blood, and art becoming King of Kings, and Lord of Lords , in us thy Babes and Children ; thou art the Tree of life in the midſt of the Garden of God, by thy vertue muſt the Nations be healed ; thou art the Pearl of great price, thy worth is not to be valued with fine Gold ; thou art far above Rubies ; thou haſt been a Treaſure hid in the field,

dwelling in the lower parts of the Earth, and yet above the higheſt Heavens; both which thou haſt upheld to this day, by thy power; thou art the Salt of the Earth, and the Light of the world, though they have not known thee, but trampled thee under foot, as a deſpicable thing; thy face hath been marred more than any mans, and thy form, more than the ſons of men; thou art that Juſt One, and holy Childe, which hath long been as a Servant, though by right, art Lord of all; on thy back hath the Ploughers ploughed long furrows; oh how have the Smiters ſmitten, at the appearance of the lifting up of thy tender countenance? (When this I have conſidered, my ſoul hath mourned in ſecret, and mine eyes have trickled down tears, in the ſence of thy deep ſufferings;) and yet, had it not been for thy ſake, the whole world had been as *Sodom*, and been conſumed like unto *Gomorrah*; Oh who will not now come down and ſuffer with thee, that they may alſo reign with thee as Kings and Prieſts on the Earth? For now thou art ariſing in the greatneſſe of thy ſtrength, to be avenged on all thine oppreſſors. *Thou haſt trodden the Winepreſſe alone, and of the People there was none with thee:* —— *Therefore wilt thou trample them in thy fury, and ſtain all thy Raiment; for the day of vengeance is in thine heart, and the year of thy redemptions is come.* Thou art the King of *Sion*, thou haſt the key of *David*, (and the keys of Death and of Hell,) who rideſt meekly upon the wilde Aſſe Colt, as in the dayes of old. Come forth now O ye Daughters of *Jeruſalem*, and behold your King, even the Lamb of God, which hath been ſlain, in whoſe mouth guile is not found, that taketh away your ſins, and follow him for ever, ye Daughters of *Abraham*, and Sons of *Jacob*; *for it is of the Lords mercy you are not conſumed, becauſe his compaſſions fail not* toward his Seed, but remains ſure in his Covenant for evermore, *Amen.*

Therefore now, all ye followers of the Lamb, be ye very ſtill, low, and watchful, dwelling in the pure dread and humility of him that ſits upon the Throne, and of the Lamb

for

for evermore; and let none be careleſſe or wilful, leaſt ye be found in the degeneration, from the ſpirit of the ſubjection of the Lamb of God, who is come to Rule; but in his life ſtand you upon Mount *Sion* with him, with the Harps of his high praiſes in your hands; for they onely are the choſen and bleſſed, who are faithful followers of him in the Regeneration: So let your eye be ſingle, and your minds retired, dwelling in the good Shepherds Tent of *Iſrael*, hid in him, whom the world knows not, where you will feel quietneſſe to your immortal ſoule, and peace and patience to undergo all tryals; for this is a day of great and manifold temptations, and tryals, in which the enmity works, every way in its full ſtrength, among the children of men: but its violent force, is chiefly bent, as a mighty floud, or full current, to ſink and deſtroy the Ark of the Teſtimony of God; feel me in your life, (within and without) ye dear children, ye ſimple-hearted, breathing babes; who know the winnowings on every hand, and how the Tempter works, to draw out the mind and affections one way or other, that he might get advantage, to ſpoyle your reſting place, (which you have in the ſtaidneſſe on God, and ſimplicity of Chriſt) and to keep the ſoul and underſtanding clouded in darkneſſe and unſenſibleneſſe, hardneſſe and blindneſſe, to be luke-warm, careleſſe or ſecure, without the feeling and preſent enjoyment of the pure refreſhing preſence of Gods Countenance; then he hath his purpoſe, (who ſeeks to devoure) for in the darkneſſe is the root of diſobedience, and every evill word, and work; then the root of bitterneſſe will ſpring up, through which many may be defiled; then the ſelf-will, which is crooked and perverſe, ariſeth again; then the pure ſavour and diſcerning is decreaſed, and love waxen cold; then the tender innocent Seed ſuffers; the Lamb is pierced and wounded, which ſhould have the preheminence; then ſtrife in the high mind, out of Gods awe and dread,

gets up; then the Strong Man begins to keep the house again, who was once bound, and his goods spoyled; then the meek, that should ride upon the wilde Asse Colt, is thrown down, and trampled upon by the wilde; then *Ishmael* and *Esau* (the ruffe man) reigns over worm *Jacob*.

God Allmighty keep all his Babes (who have tasted of his Heavenly gift, and of the precious vertue of the endlesse life) out of this snare. My soul is even bowed down, and the travel of a burthen is upon me, because of the deep sufferings of the Holy Seed, and the oppressions of the poor, by him that is too strong for him; O Lord arise, arise, and plead its innocent cause with all flesh. O all ye breathing Babes of God, abide for ever in the pure subjection to his good and perfect will, in his fear, and in tenderness of heart; then how can you but partake of the afflictions of your Brethren, the seed of *Abraham*?

It came into *Moses* heart (and that from God) to visit his poor afflicted brethren, which cryed and groaned under the cruell and heavy oppressions, and God rewarded him according to his works; And now, can the Seed and children thereof mourne and languish, or be sorrowfull, and I not feel it? can they be tempted and tryed in the Wilderness, and I not sensible thereof? how can this be, if I be in Christ Jesus, who is afflicted in all their afflictions. My friends, it is a day of mourning, of weeping and fasting, (let the wise understand) though in God I rejoyce, that my Name is written in heaven, and this is more to know, and feel, then if all the Devills without, were subject.

Therefore ye followers of the Lamb dwell in the sense and feeling of the life, of the precious, tender, suffering Seed, that you may know the marriage of the Lamb come, and rejoyce greatly because of the Bridegroomes Voyce, for this makes glad the upright, and the weak to be as *David*; And here you will eat your own bread

from

from your Fathers hand, which he gives freely to the hungry ſoul, and be kept out of all ſtrife and debate, diſputings and murmurings, in the gentle contented Spirit of the Lamb, who is the ſaving health of all his people : Here you will know the place of broad Rivers, where goes no Gally with Oares, no toyl, or labour, or ſtriving, but to ſtand ſtill : Here is the beginning knowo, and the Glory that was before the VVorld was, or the Hills, or the Foundation of the earth were laid, (bleſſed is he that readeth in the life of theſe things) : Here is the place of defence, as the Munition of Rocks, where the bread is ſure, and the water never fails, but iſſueth forth from the Fountain of the Paradiſe of God, for evermore : Here is the lying down under the Vine, where none can make afraid : Bleſſings and thanks to him that lives for ever : Here is the returning naked, as we came into the World, (even ſo we go out,) carrying nothing, and yet poſſeſſeth all things : Here's the little child, that enters the Kingdome, even that Kingdome (of Heaven) where the leaſt is the greateſt, the loweſt is the Higheſt, the pooreſt is the richeſt, the weakeſt is the ſtrongeſt, the ſimpleſt is the wiſeſt.

VVhere is the diſputer now? where is the gloryer in the ſtrength, wiſdome, Arts, and parts (in the ſpirit of this world) now? VVhere are the wiſe, and the *Scribes*, and the counter of Towers now? where is the high Profeſſor, and great talker in the ſtrong Towers of comprehenſion and Imaginations now? where are the climbers up above the Door now? Behold a little child is Governour, The poor man (which was diſregarded) delivered the City by (his) wiſdome: He that can read, let him; for God hath made fooliſh the wiſdome of this world, and the ſeers are blind; The ſounding braſs is empty; the ſtrong are become weak, and the weak ſaith, *I am ſtrong*; they that were dead, are alive, and them that were lively, are now as dead men on the Sea-ſhore; God is turning the world upſide down, the Lamb ſhall Rule,

and

and all the Beasts of the Forrest shall fear, and bow before him; The Lilly shall grow higher then the Cedar, the begger shall sit upon the Throne, and the Counseller as in the beginning shall be known, and Judges as at the first; Blessed is he that readeth, understandeth, and enjoyeth these things; Gods salvation and Covenant of eternall life and peace, is then witnessed, who is the good Shepherd, and true Physitian of his people. And this is thy Captain, O *Israel*, who is made perfect, through sufferings; therefore obey thou him in all things; follow him in his footsteps, who leads in the way of Righteousness, that so thou may be partaker of the power of his Resurrection, and possesse thy soul in his patience, and lye down in his eternall will, in the rest prepared, that so the second death, over thee, may have no power.

So my dear friends, the Lord God of Life, preserve you all faithfull, bearing your single and pure Testimony for his holy Name, in this your day and generation, that you may be the chaste Virgins, and entire followers of the Lamb, in whose mouth guile is not found, that so you may give up your account with chearfulness, unto him who alone is worthy of all obedience, praises, honour, and glory, over all, heaven and earth, world without end. *Amen.*

I remain a Traveller (in spirit) for the restoration of the oppressed seed of Jacob, *and am your brother, who (in your measures) are in the same tribulations and patience of the Lamb. And unto you, this is the dear salutation of my breathing life, in the Bowels of Gods love and mercies. And if in this, my Testimony is finished, I am content, and made willing (for the joy and rest that is set before me) to lay down the earthen vessel, which is called*

Prisoner at *Hartford* the 2d day of the 8th month, 1663.

WILLIAM BAYLY.

THE END.